

PART II.

Excerpts from Oral History Interviews Conducted Prior to the Present Study

The following three interviews were conducted with individuals who were either — descended from native residents of Honokōhau and neighboring lands of the Kekaha region; or who had worked and lived upon the lands of Honokōhau Nui & Iki with elder native residents. The interviews were conducted by Mary Kawena Pukui in 1962, on behalf of the Bernice Pauahi Bishop Museum. Several nieces and nephews of the older interviewees (themselves, now in their '70s), participated in interviews which were conducted as a part of the present study.

Lowell Keli'iahonui "Kanaka" Punihaole and Mary Peahi-Punihaole with Mary Kawena Pukui, At Kealakehe, June 12, 1962 (BPBM Collection No.'s 129.3.2 and 129.4.1— translated and transcribed by Kepā Maly)

Lowell Punihaole was born at Makalawena (ca. 1899), and he passed away in 1992. Lowell Punihaole's granduncle (Kauai-a) married Pua Kalua (whose father purchased the 'ili of 'Elepaio in Honokōhau Iki, in Grant No. 3022). His genealogy ties him to the families of Honokōhau and many families of the larger Kekaha region. From the 1960s to the late 1980s, Lowell Punihaole served as the *kahu* of the Kekaha Church of Mauna Ziona (pers. comm. Robert Ka'iwa Punihaole, Sr.).

In his interview with Mary K. Pukui, the elder Punihaole described the importance of the Honokōhau fisheries and the coastal villages. He also shared historical accounts of visits made by Queen Lili'uokalani and later, Prince Jonah Kūhiō to Honokōhau, and songs which commemorated their visits.

Speaking of visits by Queen Lili'uokalani and Prince Jonah Kūhiō to Honokōhau:

LKP: ...There was a rest house over there that Lili'uokalani stayed at when she came and visited here. This mele (song) "Na Lehua Elua," was composed for Lili'u, by this woman, Ha'aheo, Mrs. Achelly. When Lili'u went around to attend to the needs of Hawai'i...she went upon the ocean, sailing, and she saw the 'ōpua (billowy horizon clouds) on the sea. She spoke of this, and she, Lili'u, did not know that this mele which Ha'aheo composed, was for her. When she learned that Ha'aheo had composed the mele for her, she was so filled with love and she cried. This is the mele —

*Nā lehua 'elua mōkaulele,
O ke kai malino a o Kona,
Kū mai ka 'ōpua ano i ke kai,*

Ho'owehiwehi ka moana.

*Pā mai ka makani 'Ōlauniu,
Mā'oki'oki i ke kai.
Pā mai ka makani ia la he 'Eka,
Pā kolonahe i ke kua.*

There are two extraordinary
lehua blossoms,
The calm sea of Kona,
and the billowy horizon clouds
that rise up from the sea,
It is they that adorn the ocean.

The 'Ōlauniu breeze blows,
causing streaks upon the sea.
The 'Eka breeze blows,
gently at the back.

*Ua ku'i 'ia mai la e ka lono,
Ua ka'ahale ka wahine.
Ua ahū wale no o Uwēkahuna,
Poli kapu o Kamohoali'i.*

*Nā kuahiwi kaulana 'ekolu
O ka mokupuni a o Hina,
O Mauna Kea no me Mauna Loa,
Muli pōki'i o Hualālai.*

*Nā lehua elua mōkaulele,
O ke kai malino a o Kona,
Kū mai ka 'ōpu'a ano i ke kai,
Ho'owehiwehi ka moana.*

The news has gone abroad,
The woman (Queen) is traveling.
Uwēkahuna is clear,
the sacred bosom of
Kamohoali'i
The three famous mountains
on the island of Hina,
Are Mauna Kea, Mauna Loa,
and the young sibling, Hualālai.

(as above)

This song is for Lili'u. She awoke one morning and the wife of the doctor (Ha'aeo) was coming down here, and Lili'u heard the words of this song. She felt so much love... Ha'aeo composed this song for her, for Lili'u...

This song is for Kūhiō —

*Lei ho'i a o Kānekina,
E popohe mai nei i ke ala nui.*

*Ahiahī kāua e nauē,
E 'ike nā 'ōpu'u rose.*

*Ho'okomo i ke awa o Honokōhau,
E 'ike nā manu i ka loko wai.*

*Hā'ina 'ia mai ana kapūana,
Ō'ū 'oe a o ka nāhele.*

Kānekina wears a lei,
The trail brings him around

In the evening we two shall go,
to see the rose buds.

Enter into the landing of Honokōhau,
and see the birds at the pond.

So spoken is the refrain,
You are perched there in the forest.

That mele is for Kūhiō. This is the story of Kūhiō, he went fishing. The fish was the walū (oil fish). It was at Honokōhau. Prince Kūhiō and his attendants went fishing at Honokōhau. That is the reason that this song was composed by my family. It was my family at Honokōhau who composed the song. That is why. The prince entered into the landing at Honokōhau, and he saw the young maidens of Honokōhau. At that time, there were many attractive people living at Honokōhau (chuckles). Prince Kūhiō saw the beauties of Honokōhau, and my family composed this mele for Kūhiō. (BPBM oral history Tape Collection No. 129.3.2 and 129.4.1)

Joseph Kahananui with Mary Kawena Pukui

Kona, Hawai'i, June 12, 1962

(BPBM Collection No. 129.5.1 – translated and transcribed by Kepā Maly)

Joseph Kahananui was a member of the Mokuaikai fishing partnership (ca. 1910-1920) which operated the ponds of Kaloko and Honokōhau. His family shared genealogical attachments with residents of Honokōhau and the larger Kekaha region. His father was Kupihē of Honokōhau, and he was hānai to Kahananui mā (see interview with Geo. Kinoulū Kahananui). During the interview, the elder Kahananui described various locations and activities associated with Honokōhau, and he also mentions having heard the Kamehameha I was buried not far from Alula (sometimes pronounced Alulā, with emphasis on the last letter, “a”) at Kealakehe.

MKP: ...There is something that we have gotten, that I am translating, from the writings of Ka'elemakule, in the newspaper, Ka Hōkū o Hawai'i. He describes his living there, about the fishing customs, Makalawena...

JK: Makalawena. His place was at Mahai'ula. And he was also buried there...

MKP: When we went down to Honokōhau, we saw there were only other nationalities there.

JK: Only Filipinos now, there are no Hawaiians.

MKP: There are no Hawaiians. I asked Spinney, who was at the fishpond, because there were no Hawaiians.

JK: Before, the fishpond a stone wall, with a mākāhā. But when the ocean rose up the stones were broken.

MKP: So it was broken by the ocean?

JK: Broken. So at this time it's only sand, there is not stone wall. The stones of the mākāhā are still there, but the rest is only sand. The stones are gone.

MKP: We saw that it was only shallow there, there was only sand.

JK: Only sand. 'Ai'opio is that pond on the shore. It is a little pond.

MKP: That is the little pond I saw, 'Ai'opio?

JK: 'Ai'opio. And 'Aimakapā is above, that is the large pond. And Alula and Waihalulu. Alula is on the other side, and there is a cave there. That is where Kamehameha is, there on the pāhoehoe. When you go to 'Ai'opio above there, that is where Kamehameha is, in the pāhoehoe, until this...

MKP: There is a waterhole behind?

JK: Yeah...

(gives his genealogy – with connection to Kamehameha and Panilā)

(brings out papers which his daughter typed out from handwritten notes in a book he found under Mrs. Ako's house; discussion on various lā'au, including medicine for 'akepau.)... (describes his grandmother's kīhāpai 'uala in the uplands)

(BPBM oral history Tape Collection No. 129.5.1)

Mary (Keli'ikoa) Simiona and Mahone Ka'eo with Mary Kawena Pukui
June 13, 1962, at Honokōhau, Hawai'i
(BPBM Collection No. 129.9.1 –

translated and transcribed by Kepā Maly)

Mary Makapini Keli'ikoa-Simiona was born on November 4, 1909, in Ka'ū. In 1927, she married Kalani Kimiona (also written Simiona), who was generally known in Kona and Kanakamaika'i (Kimiona Kanakamaika'i). On his maternal side, Kanakamaika'i was the great grandson of Kalua who purchased Grant No. 3022, the 'ili of 'Elepaio, in Honokōhau Iki, in 1866. Kanakamaika'i's mother was Heneleaka Kalua, and his father was Kimona Kuakahela. Two of Kanakamaika'i's nieces (Violet Leimomi Nihi-Quiddaoen and Agnes Puakalehua Nihi-Harp, great, great granddaughters of Kalua), who also lived on the shore at Honokōhau Iki in the 1930s, participated in an oral history interview as a part of this study.

Mary Simiona was Kanakamaika'i's second wife (the first wife having died in ca. 1925). Mary Simiona and Kanakamaika'i lived at the beach of Honokōhau Iki from 1927 to 1940 (generally in the location indicated as Kalua's Hs. at Honokōhau Iki on Emerson's Register Map No. 1280). Kanakamaika'i had been a member of the Mokuaikai fishing partnership (ca. 1910-1920) and he and Mary Simiona continued working the Honokōhau and Kaloko fishponds and fishing the deep sea fisheries during the time of their residency at Honokōhau Iki. Kanakamaika'i passed away in July 1960, and Mary Simiona passed away in 1971 (source: family and residency documentation in interview; and family records).

Mahone Ka'eo lived at Kaumalumalu and worked for the Frank Greenwell Ranch, regularly traveling the lands between Honokōhau Nui and Keauhou. In 1906-1907, Mahone Ka'eo also worked in the field with John Stokes, in collecting information on the heiau of Kona (see BPBM - SC Stokes Grp. 2, Box 5.5; and oral history interview with Josephine Ako-Freitas, 1996, by Maly).

(counter at 724)

MKP: I was told that you were the one who lived at Honokōhau.

MS: Yes, but I do not know the names of the places. [pauses] Some, I know the names but I do not know the reason that they were named.

MKP: That's no problem, that's good.

MS: The heiau, I don't know the names. There are names.

MKP: They are named.

MS: But they did not speak the names of the heiau.

MKP: It is a high heiau.

MK: There is perhaps a name for that heiau. That man came.

MKP: Emory them?

MK: With Naluahine [Ka'ōpua].

MKP: Kekahuna [Henry].

MK: Kekahuna. He perhaps got the names of those heiau, all the way to Puna.

MKP: That pond, the one called...

MS: 'Ai'opio.

MKP: 'Ai'opio. That heiau.

MS: That heiau, I don't know the name. They did not talk about that heiau. They said some names of this and that, but I do not know what they were.

MKP: Uh-hmm. The elders did not talk about that.

MK: Yeah, they didn't talk.

MKP: They didn't talk, this, and this, and this... (764)
...Kalalea, Hinahale, Ka'iole,

MS: At Honokōhau there is a sweet spring, but they did not give the name of the spring.

MKP: Outside there?

MS: Behind 'Ai'opio. Behind, that's the goat pen. Below there, it is a bathing pool. It is deep.

MKP: Who are the people that go there.

MS: Not many. It is close to that place, the rock cliff. That's where the water is. Ka'i'iwai. It is a spring, drinking water, for the fishermen of earlier times. The people gathered water to cook rice, cook sweet potatoes. It was not bitter water. We were used to the brackish water. Kamilo, the water was cold. There was a heiau behind our dwelling place, the heiau is named Halekūō (830). The thing that I heard about that place is that you could hear the mele (chants) from the ancient times. On their nights that they came out, but I haven't heard it up to this time. I've heard about it from other people, like those who were on horse back, but I haven't heard it. It is behind the houses there... [end of tape – continue 129.9.1 on second tape]

(000)

MKP: There are four houses of Filipinos there now.

MS: Yes.

MKP: One is close to the heiau, on the shoreward side, very close.

MS: Yes. There is one shelter nearby... [tape blank] there, it is from family to my husband...

MKP: We went to there, we walked with Sam Spinney.

MS: Ohh!

MKP: We went to 'Ai'opio. And Alula, is a little place there.

MS: Uh-hmm. There are some monuments/markers (kia) there.

MKP: Yes. There are stones there, perhaps kū'ula, perhaps ko'a. And behind there is a pond.

MS: Uh-hmm.

MKP: Spinney went up and came back with a ball of limu 'ele'ele, from a pond inland.

MS: Uh-hmm...

MKP: It is a nice place.

MS: Nice.

MKP: A very nice place.

MK: Before. But now it's all kiawe...

MKP: I went to look at the heiau. I looked, and it is very high.

MK: Ka'aihue is the name of that place, next to the heiau. That is Ka'aihue. The reason that name was given I don't know. I was just told this is that, this is that. The meaning behind it, I don't know.

MKP: I saw the Filipinos and spoke with them... Where were you?

MS: By the big kiawe tree. The house with the corrugated roof. The lean-to is near the coconut tree, it's kind of high, 58 feet. There is a little house with coconut leaves on the sand. The nets were dried there, the fish were dried, the 'ōpelu. Before, they used to keep goats there. They kept goats, kept pigs, and fished...

MKP: Was there a school there before?

MS: Perhaps a school. The school house was a church.

MKP: A Kalawina church?

MS: Uh-hmm. That's where my husband was. Later, the church was taken down, taken to Keauhou.

MKP: Just a little one?

MS: Yes, small. It was just right.

MK: All of the churches on the shore are finished. Just like at Makalawena, there is no school. You talked with Punihaole?

MKP: Yeah.

MK: There was a church at Makalawena before.

MKP: There were not many people then. They prepared everything on Saturday.

MK: Everything was done on Saturday.

MS: They cooked and everything...

MKP: Was there a school there?

MS: There were one, two...two houses together as the church at that time.

MKP: Away from 'Ai'opio?

MS: On a flat place there. And then there was a bathing place, called Kahinihini'ula, where the stones stand by.

MKP: Yes.

- MS: Where the guardians stood by, when the chiefesses were there so that no one could go in. Kahinihini'ula. I went in the pond to gather 'ōpae (shrimp).
- MKP: 'Ōpae 'ula (red shrimp)?
- MS: Hmm.
- MKP: Still has.
- MS: Kahinihini'ula. Kahinihini'ula, that is the pool of the chiefess. And the stone mounds there, were for the guardians. Other names that I heard are Ke-one-o-Honokōhau, Kanaupaka, 'Ōpalahaku, Awanuka, and Kaloko... (120)
- MKP: And there is a fishpond there?
- MS: A fishpond. My husband had a lease there with Mokuaikai. The fish were awa, 'ama'ama, āhole, 'ōhua. There were no pūhi (eels)... (describes the Kaloko pond, fishing from the canoe, and use of the mākāhā – it is a mysterious pond) (324)
- (discuss loko 'ōpae 'ula, 'ōpelu fishing, and fishing methods at Kaloko, and kapu associated with ponds – to end of side A)
- MK: (426 – Discusses kapu of the spring Waiku'iakekela at Ki'ilae, and kapu associated with fresh water ponds.)
- MKP/MS: (446 - Discuss Mary Simiona's family background, Kanakmaika'i's background, and family and sites of Ka'ū which both MKP and MS knew in common.)
- (BPBM oral history Tape Collection No. 129.9.1, 129.9.2, and 129.10.1)

Mo'olelo mai nā Kūpuna mai

In addition to the oral history interviews cited above, we find that there are other sources of narrative descriptions of the lands of Kaloko, Honokōhau and the larger Kekaha region. These accounts, like oral history interviews with kūpuna who have long since departed, provide us with first-hand descriptions of the land and people. Three accounts, one published in 1875, and one each published in 1923 and 1924, translated by Maly, are cited below, as they contribute important information to our understanding of the cultural-historical landscape of Kaloko and Honokōhau.

Mai Kailua a hiki i Kiholo – From Kailua to Kiholo (1875)

In 1875, a native resident of the Kalaoa vicinity wrote a letter to the editor of the Hawaiian newspaper, *Ku Okoa*, responding to a letter which had been previously published in the paper (written by a visitor to Kona), describing the plight of the people of the Kekaha region. It had been reported that a drought on Hawai'i was causing difficulty for crop production, and a "famine" was occurring. In the following letter, the writer, J.P. Pu'uokupa, responded to the account and described the situation as he knew from living upon the land—

...The people who live in the area around Kailua are not bothered by the famine. They all have food. There are sweet potatoes and taro. These are the foods of these lands. There are at this time, breadfruit bearing fruit at Honokohau on the side of Kailua, and at Kaloko, Kohanaiki, Ooma and the Kalaoas where lives J.P. [the author]. All of these lands are cultivated. There is land on which coffee is cultivated, where taro and sweet potatoes are cultivated, and land livestock is raised. All of us living from Kailua to Kalaoa are not in a famine, there is nothing we lack for the well being of our bodies.

Mokuola⁴ is seen clearly upon the ocean, like the featherless back of the ukeke (shore bird). So it is in the uplands where one may wander gathering what is needed, as far as Kiholo which opens like the mouth of a long house into the wind. It is there that the bow of the boats may safely land upon the shore. The livelihood of the people there is fishing and the raising of livestock. The people in the uplands of Napuu are farmers, and as is the custom of those people of the backlands, they all eat in the morning and then go to work. So it is with all of the native people of these lands, they are a people that are well off...

...As was said earlier, coffee is the plant of value on this land, and so, is the raising of livestock. From the payments for those products, the people are well off and they have built wooden houses. If you come here you shall see that it is true. Fish are also something which benefits the people. The people who make the pai ai on Maui bring it to Kona and trade it. Some people also trade their poi for the coffee of the natives here... (J.P. Puuokupa, in *Ku Okoa* November 27, 1875; translated by Maly)

⁴ Moku-ola — literally: Island of life — is a poetic reference to a small island in Hilo Bay which was known as a place of sanctuary, healing, and life. By poetic inference, the Kekaha region was described as a place of life and well-being.

Na Ho'omana'o o ka Manawa (Reflections of Past Times)

J.W.H.I. Kihe, was born at Honokōhau in 1854, the home of his mother's family. His father's family Kuapahoa, were natives of Kaloko, and as a youth, Kihe was exposed to native traditions and customs of Honokōhau and Kaloko. His extensive writings on these lands have been translated (Maly 2000), and provide us with rich and important accounts of his birth place and the larger Kekaha region. Two accounts selected below, describe the famed pond of Kahinihini'ula (1923), and changes in the communities of Honokōhau, Kaloko and the larger Kekaha region (1924). The narratives cited below, were published in the Hawaiian language newspaper, Ka Hoku o Hawaii —

“Ka Wai o Kahinihini'ula” (1923)

This is a bathing pool of the chiefs of days gone by. It is a beautiful pond, with cool water that causes the skin of the sweetheart that bathes there to tingle. The pool is on the shore in the middle of a lava flow, entirely surround by stone. It is there on the boundary of the ahupua'a of Kaloko and Honokōhau-Nui. It is there that one will find this famous swimming pond of the chiefs of days gone by. Here is the tradition of this pond —

In ancient times, the chiefs would regularly live along the shore, that is, the chiefs of Kaloko and Honokohau. At the place called Ahauhale, is where the chiefs of Kaloko lived. The place called Waihalulu, is where the chiefs of Honokohau lived.

In the times when all was still and the sun glistened above the aa and the sands, that is when they would go swim in this cool pond (kiowai), Kahinihiniula, which caused the skin to tingle. When they were finished bathing, they would go to the enclosure (pa) that was near the pond. Then the one who had been bathing would say, “What is it about the pond of Kahinihiniula? It is cold and pinches the skin, like a sweetheart one holds close to the breast.”

The pond is still there to this day, at the place of the chiefs of past time. They have returned to the earth, but the pond is still there today. This pond is an unforgettable monument for those ancient people who have gone. Those works of old and the pond may be seen by travelers of this generation. (J.W.H.I. Kihe in “*Na Hoonanea o ka Manawa*.” *Ka Hōkū o Hawai'i*, September 13, 1923; translated by Maly)

“Na Hoonanea o ka Manawa” (1924)

There has arisen in the mind of the author, some questions and thoughts about the nature, condition, living, traveling, and various things that bring pleasure and joy. Thinking about the various families and the many homes with their children, going to play and strengthening their bodies.

In the year 1870, when I was a young man at the age of 17 years old, I went to serve as the substitute teacher at the school of Honokohau. I was teaching under William G. Kanakaole who had suffered an illness (mai-lolo, a stroke).

In those days at the Hawaiian Government Schools, the teachers were all Hawaiian and taught in the Hawaiian language. In those days, the students were all Hawaiian as well, and the books were in Hawaiian. The students were all Hawaiian... There were many, many Hawaiian students in the schools, no Japanese, Portuguese, or people of other nationalities. Everyone was Hawaiian or part Hawaiian, and there were only a few part Hawaiians.

The schools included the school house at Kiholo where Joseph W, Keala taught, and later J.K. Kaailuwale taught there. At the school of Makalawena, J. Kaelemakule Sr., who now resides in Kailua, was the teacher. At the Kalaoa School, J.U. Keaweake was the teacher. There were also others here, including myself for four years, J. Kainuku, and J.H. Olohia who was the last one to teach in the Hawaiian language. At Kaloko, Miss Kaaimahui was the last teacher before the Kaloko school was combined as one with the Honokohau school where W.G. Kanakaole was the teacher. I taught there for two years as well... [Kihe includes additional descriptions on the schools of Kona]

It was when they stopped teaching in Hawaiian, and began instructing in English, that big changes began among our children. Some of them became puffed up and stopped listening to their parents. The children spoke gibberish (English) and the parents couldn't understand (na keiki namu). Before that time, the Hawaiians weren't marrying too many people of other races. The children and their parents dwelt together in peace with the children and parents speaking together... [June 5, 1924]

...Now perhaps there are some who will not agree with what I am saying, but these are my true thoughts. Things which I have seen with my own eyes, and know to be true...In the year 1870 when I was substitute teaching at Honokohau for W.G. Kanakaole, I taught more than 80 students. There were both boys and girls, and this school had the highest enrollment of students studying in Hawaiian at that time [in Kekaha]. And the students then were all knowledgeable, all knew how to read and write.

Now the majority of those people are all dead. Of those things remembered and thought of by the people who yet remain from that time in 1870; those who are here 53 years later, we cannot forget the many families who lived in the various (apana) land sections of Kekaha.

From the lands of Honokohau, Kaloko, Kohanaiki, the lands of Ooma, Kalaoa, Haleohiu, Makaula, Kau, Puukala-Ohiki, Awalua, the lands of Kaulana, Mahaiula, Makalawena, Awakee, the lands of Kukio, Kaupulehu, Kiholo, Keawaiki, Kapalaoa, Puuanahulu, and Puuwaawaa. These many lands were filled with people in those days.

There were men, women, and children, the houses were filled with large families. Truly there were many people [in Kekaha]. I would travel around with the young men and women in those days, and we would stay together, travel together, eat together, and spend the nights in homes filled with aloha.

The lands of Honokohau were filled with people in those days, there were many women and children with whom I traveled with joy in the days of my youth. Those families are all gone, and the land is quiet. There are no people, only the rocks remain, and a few scattered trees growing, and only occasionally does one meet with a man today (1924). One man and his children are all that remain.

Kaloko was the same in those days, but now, it is a land without people. The men, the women, and the children are all gone, they have passed away. Only one man, J.W. Haau, remains. He is the only native child (keiki kupa) besides this author, who remains.

At Kohanaiki, there were many people on this land between 1870 and 1878. These were happy years with the families there. In those years Kaiakoili was the haku aina (land overseer)...

Now the land is desolate, there are no people, the houses are quiet. Only the houses remain standing, places simply to be counted. I dwelt here with the families of these homes. Indeed it was here that I dwelt with my kahu hanai (guardian), the one who raised me. All these families were closely related to me by blood. On my fathers' side, I was tied to the families of Kaloko [J.W.H.I. Kihe's father was Kihe, his grandfather was Kuapahoa, a noted kahuna of Kaloko]. I am a native of these lands.

The lands of Ooma, and Kalaoa, and all the way to Kaulana and Mahaiula were also places of many people in those days, but today there are no people. At Mahaiula is where the great fishermen of that day dwelt. Among the fishermen were Pookoai ma, Paaoao senior, Kaao ma, Kaia ma, Kaaikaula ma, Pahia ma, and John Kaelemakule Sr., who now dwells at Kailua.

Kaelemakule moved from this place [Mahaiula] to Kailua where he prospered, but his family is buried there along that beloved shore (kapakai aloha). He is the only one who remains alive today... At Makalawena, there were many people, men, women, and their children. It was here that some of the great fishermen of those days lived as well. There were many people, and now, they are all gone, lost for all time.

Those who have passed away are Kahaialii ma, Mamae ma, Kapehe ma, Kauaionuuanu ma, Hopulaau ma, Kaihemakawalu ma, Kaomi, Keoni Aihaole ma, and Pahukula ma. They are all gone, there only remains the son-in-law of Kauaionuuanu, J.H. Mahiko, and Jack Punihaole, along with their children, living in the place where Kauaionuuanu and Ahu once lived.

At Kukio, not one person remains alive on that land, all are gone, only the aa remains. It is the same at Kaupulehu, the old people are all gone, and it is all quiet... [June 12, 1924]

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APPENDIX A – RELEASE OF ORAL HISTORY INTERVIEWS

All of the formal recorded interviews were transcribed⁵ and the draft transcripts returned (with the recordings) to the interviewees. Follow up discussions were also conducted in review of the draft-transcripts, and the review process sometimes resulted in the recording of additional narratives with the interviewees, and modifications to the interview transcripts. Following completion of the interview process, all of the participants in the tape recorded interviews gave Maly their permission to include the interviews in this study, and for future reference of the documentation by Maly—some releases were given by signature, and others by verbal agreement. In requesting permission for release from the interview participants, Maly followed a general release of interview records form (*Figure A-1, at end*), and dates of interviews and release are cited below.

Copies of the complete study have been given to each participant in interviews with Maly, and will also be curated in the collections of Kaloko-Honokōhau National Historical Park; and in collections of community libraries and appropriate review agencies.

<i>Interviewee Date(s) of Interview</i>	<i>Date or Source of Release</i>
Valentine K. Ako January 8 & 9, 1996	May 21, 1996 & August 28, 2000
Violet Leimomi “Momi” Nihi-Quiddaoen November 18, 1999	February 3, 2000
and Agnes Puakalehua Nihi-Harp (with her son, Isaac Harp) November 18, 1999	December 19, 1999
George Kinoulou “Kino” Kahananui Sr. December 11th 1999; with interview notes of May 15, 2000	July 27, 2000
John Hills Ka’iliwai with his daughter, Debbie Ka’iliwai-Ray February 18, 2000	April 21, 2000
Malaea Agnes Keanaaina-Tolentino with her daughter, Cynthia Torres February 28, 2000	August 30, 2000
Malaea Keanaaina-Tolentino with Cynthia Torres October 2, 2000	October 16, 2002
Samuel Keanaaina October 2, 2000	December 6, 2002

⁵ When discernable (based on pronunciation by the speakers), diacritical marks (the glottal and macron) have been used with Hawaiian words spoken in the interview narratives. While elder native speakers do not use such marks in the written word (as they understand the context of words being used, and thus the appropriate or emphasis of pronunciation), this is not always the case with those less familiar with the Hawaiian language. Because pronunciation of place names and words is integral to the traditions and perpetuation of practices, we have chosen to use the marks in this study.

Peter Keka	
Interview No. 1; September 11, 2000	
Peter Keka	
Interview No. 2; October 5, 2000	
Peter Keka	
Interview No. 3; March 27, 2001	November 1, 2002
Lowell Keli'iahonui "Kanaka" Punihaole and Mary Peahi-Punihaole with Mary Kawena Pukui	
June 12, 1962	Bishop Museum
Joseph Kahananui with Mary Kawena Pukui	
June 12, 1962	Bishop Museum
Mary (Keli'ikoa) Simiona and Mahone Ka'eo with Mary Kawena Pukui	
June 13, 1962	Bishop Museum

Signed releases from several interviewees are on file at the Kaloko-Honokōhau National Historical Park, in the files of Kumu Pono Associates, and with the interviewees.

PERSONAL RELEASE OF ORAL HISTORY INTERVIEW RECORDS

The interview referenced below was conducted by Kepā Maly (*Kumu Pono Associates*), at the request of Stanley Bond (on behalf of Kaloko-Honokōhau National Historical Park). The primary goal of the interview being to discuss cultural and historical properties and practices, and history of the ahupua'a of Kaloko, Honokōhau, and neighboring lands of the Kekaha region of North Kona, Island of Hawai'i. The study is meant to provide readers with background information which may be helpful in planning for site preservation, interpretation, and in formulating land use actions.

Date of Interview(s): _____.

Handwritten notes made on: _____.

I, _____, participated in the above referenced oral history interview with Kepā Maly. I have reviewed and made any necessary corrections to the interview records, and hereby give permission to Kepā Maly to forward the released interview to Kaloko-Honokōhau National Historical Park and the Hawai'i Natural History Association. This permission is granted, subject to any restrictions listed below:

- (a) The released interview transcript and/or quotes from the interview may be referenced in reports and interpretive program on historic and cultural sites and practices in the study area.

Yes or no: _____

- (b) Copies of the interview transcript (including maps and photographs – subject to restrictions) may be made available to appropriate review agencies as a part of the historic preservation review process.

Yes or no: _____

- (c) The released interview records may be housed in library and/or historical society (museum) collections for review by the general public.

Yes or no: _____

- (d) The released interview records may be referenced by Kepā Maly for scholarly publication.

Yes or no: _____

- (e) Restrictions:

(Interviewee)

Address: _____

Date of Release

Kepā Maly (Interviewer)
Kumu Pono Associates
554 Keonaona St.
Hilo, Hawai'i 96720

Figure A-1. Personal Release of Oral History Interview Records Form